AN EDUCATIONAL TRUST. EPISCOPAL CHURCH UNIVERSITY

BOARD OF REGENTS.

AN IMPORTANT AND HOPEFUL MOVEMENT SOME REASONS WHY IT WAS STARTED-WHAT ITS LEADERS HOPE TO ACCOMPLISH.

There is a movement now under way in the Epis-bopal Charch which promises to revolutionize the ed-neational work of that Church. Some such idea has been discussed for many years, but it found its first formal expression in the Protestant Episcopal Gen-eral Convention which met in this city last autumn. On the recommendation of the Rev. Dr. Eliphalet Nott Potter, the president of Hobart College, Geneva, N. Y., known as "the Church University Board of genus" was created; and as members of such Board nops Donne of Albany, Whipple of Minnesota, and Quintard of Tennessee, the Rev. Drs. Morgan Dix, David H. Greer and W. R. Huntington, of this city. the Rev. Dr. E. N. Potter, president of Hobart College, and Messrs. Henry Coppee, Henry Drisler, Samuel Ellot, W. P. Johnson and G. W. Vanderbilt were ap-The two chief functions of the Board were declared to be the promotion of education under the suspices of the Church and the reception and dision of all benefactions that may be entrusted to it. Articles of incorporation were at once drawn up and promptly received the sanction of the New-York distature, so that the Board is now legally empowered to receive and administer all moneys that may be given to it for educational purposes. Dr. Potter, who has for many years been an enthusiast on the subject of religious education was designated as the General Secretary and Advocate of the Board; and during the last few months be has at his own charges visited most of the vocate of the Board; and during the last lew montaines he has, at his own charges, visited most of the educational institutions of the Episcopal Church, in order to present the claims of the Board. He has in almost every instance met with a cordial and even enthusiastic reception. The present denciencies in the educational work of the Episcopal Church are frankly the control of the Episcopal Church are frankly acknowledged by those best qualified to speak for it, and aid and co-operation in remedying these deficiencies are cheerfully promised by both clergy and laity. No Christian denomination in the country perhaps

bers than the Episcopal Church, and yet at the same time its institutions of learning have been for the most part feeble, and in some cases mediocre Until recently at least, they have not begun to compare either in size, endowment or scholarship, with similar institutions in many other Christian bodies. The fact of the matter is the Episcopal Church has never officially taken up the work of Christian education as of the other denominations, notably the Metho dists and Presbyterians, have done with such splendid success. It has been too much occupied with other The first century of its life, speaking broadly, has been spent in perfecting its organization and adjusting itself to the age. It has developed is Episcopate, so that it has become a modern American on. It has aimed to make its liturgy the true and vital expression of the modern idea of worship. It has stimulated its missionary zeal, and in many ways has sought to find a modus vivendi in its relations with other religious bodies and with he world of secular thought and activity. It now enterupon the second century of its life with the deter mination to bend all its energies to the work of educa-tion, using the word in its broad sense, to include religious, moral and intellectual training and growth. And there is every reason to believe that it will make an honorable record for itself in this sphere of activity. though it will have to work hard to surpass what has en done by its brethren in the other Christian bodies

entains a greater proportion of highly educated mem-

Obviously the first thing to be done was to organize some supreme central authority, such as the Board of Regents, which should act, not for one diocese or ection of the Church, but for the whole Church. It estimated by these who have made a careful study of the subject, that Episcopalians, or persons friendly to the Episcopal Church have contributed upward of 50,000,000 for the cause of Christian education. That this enormous sum makes no adequate showing in the Episcopal Church, is largely due to what might called the go-as-you-please or cut-throat policy in ducational matters that has obtained in that Church. Local pride and an imperfect view of the whole field have often led to the establishment of a Church college or school when there was no need for such an ution, or when no pecuniary support could be ted for it. Moreover, it often happened that tpiscopal institutions thus became strong rivals f each other, with the result that neither of them amounted to anything. It is undoubtedly true that many of these institutions may eventually become vigorous and successful centres of learning; but to cep them alive at all until that time shall come, will wisely used. There is hardly a diocese in the Episcopa Church that could not tell a mournful story of waste and abortive energy in the attempt to build up some educational institution that has either died or is at the

gusting Episcopal parents with the schools and colleges of their own denomination. The result of this has been that they have not only refused to contribute their money to these denominational institutions, but they have even refused to send their children to them. Of course the secularist will rejoice at this, for from his point of view religion has no place in a school or bliege. But without at all entering into that queson, it may be said in passing that the American peo are not yet prepared to accept that idea. Harvard and Yale themselves, which are popularly regarded as the two great secular colleges of the country, are nevertheless, religious in the broad sense of the word, and are governed by distinctly religious men, while the success of such avowedly religious colleges as Brown and Princeton shows that the people still believe in the idea of the religious college. Therefore, with so much money at its disposal, and with a central Board of University Regents, having behind it the official sanction and authority of the whole Church, the Church now has good reason to hope for ess in building up a great system of religious edu-

Of course it is hoped eventually to consolidate all the denominational colleges now existing into one or more universities, degrees for the same being conferred by the University Board of Regents. There is no reason in the nature of things why all the several colleges of a university should be in the same town In fact, the geographical size of the United States would almost suggest the scattering of the colleges of a university over several states, simply as a conven-ience to the pupils. All the Episcopal colleges and seminaries this side of the Mississippi could thus be erected into a great university without losing their present identity, while at the same time they would vastly gain in strength and prestige through their union and their increased efficiency. Such a uni-versity would also attract the attention and enlist the interest of wealthy Episcopalians, so that it would

ere long be generously endowed. e long be generously andowed. But desirable as all this would undoubtedly be, the trustees of the Board of Regents have neither the intion nor the wish to force such a result. They are aware that a multitude of considerations will make i impossible for many years to bring about any such consolidation among the colleges that now exist. What they do hope for is to make the Board of University Regents so potent in shaping the future edu-cational policy of the Church that these colleges themelves will see that their interest lies in co-operating with it as the official working arm of the Church. But though less picturesque, by far the most important ork of the Board will be the ruising of the standard of learning, the establishment of institutions of learn-ing in the new States and Territories and the strengthening of those already in existence. Under the pres-ent haphazard arrangement, when a Western mission-ary bishop wants to establish a school for boys or ary bishop wants to establish a school for boys or girls, the only thing for him to do is to come East and beg for funds, trusting to the courtesy of Eastern clergymen to allow him the use of their pulpits. Per-haps he succeeds in getting the money, and perhaps he doesn't. It depends not on the urgency of the need, but on the skill of the bishop as a beggar. Under the proposed system all this would be changed. The Western hishop would present his case to the University oard of Regents, which would decide whether or not school or a college might wisely be established at the needed, it would either loan or give the money to d it. Thus would be avoided the unseemly spectacle of clergymen knocking at the doors of rich men solution in a rapidly growing Western community highlass schools and colleges are needed at once.
They are the best possible aids to the pioneer
dissionary in his work of evangelization. But
nder the present system, or rather lack of
system, it is often impossible to establish them
still it is too late for them to be of much service
a pioneer civilizing influence. The Christian bodies
a pioneer civilizing influence. The Christian bodies
high have some central board, with funds available
the establishment of schools in new-territories,
a doing an important service, not merely to religion

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for which I Tr for money to enable them to do their work. More-over, in a rapidly growing Western community highantil it is too late for them to be of much service as a pioneer civilizing influence. The Christian bodies

but to the State. It is the testimony of army officers and others in the far West, capable of judging, that good schools in a newly settled country are of inestimable value as civilizers. Even more than churches, they mould the character of the rising generation who are so soon to become the people, and this reason if for no other the men who are interest in this new movement believe that Episcopalians generally ought to take hold of it vigorously and push it to success. For it will not only vastly strengthen their Church, but will appeal to their patriotism as good citizens. Institutions of learning wisely established in the new settlements of the West will endous influence in forming the character have a tremendous influence in forming the character of those new settlements, so soon to become great empires. And not only are these people our brothers, but the moral texture of their lives is a matter of personal concern to us in this age when all the world is becoming ong. Even more than in the days of the Apostles it is true that "no man liveth to himself," and no man dieth to himself." And in doing something to advance the cause of religious education, a Christian was test that he is doing something a Christian man can feel that he is doing something

for the upbuilding of the State.

Already there are indications that the Episcopal Aiready there are indications that the Episcopal Board of Regents will find a cheerful recognition of its possibilities in this direction. Land in Africa has been offered to it for the establishment of schools there, and it has assurances that plenty of money will be forthcoming for its work in promoting a higher and better education, and in building schools and colleges in the West as soon as it is actually needed. What is needed first, however, is to put the idea clearly before Episcopalisms generally, and get them interested in Episcopalians generally, and get them interested in its realization. In other words, it must be developed from a beautiful scheme on paper into an actual working fact. For it is facts and not theories that have the most influence with Americans, whether in business or religion.

The ability and standing of the men who have taken hold of this new movement are a sufficient guarantee that it will deserve the confidence of Episcopalian generally. The Rev. Dr. E. N. Potter is a brother of Bishop Potter, and is a man of broad culture and high ents. Soon after resigning the presidency of Union College he was elected president of Hobart College, a flourishing Episcopal institution in Geneva, N. Y. He has gone heart and soul into this movement, and is rapidly bringing it to the attention of the whole Church. Bishop Doane, of Albany, the chairman of the Beard, is a learned theologian and an accomplished scholar, who has done much for the cause of sound learning in his diocese. Bishop Whipple, the apostle to the Indians, has been a builder of schools as well as churches in his great jurisdiction. Bisho Quintard, of Tennessee, is an enthuof education, while the Rev. Drs. Dix, Greer and Huntington, of this city, are well known to be men who have devoted many years of thought to the great subject of education in relation to religion. Of the laymen of the Board, Professors Coppee and Drisler need no introduction to those interested in education, while Messrs. Eliot, Johnson and Vanderbilt are not only anxious to promote good scholarship, but are in a position where they can enlist the interest of many others.

The Rev. Dr. David H. Greer is very enthusiasti in his belief that the new movement will succeed. "Our great object," he said the other day, "is to ad vance the cause of education in the Church. For reasons not necessary to discuss here, the standard of scholarship has not been high in our educational We all recognize this fact. As a Church we have made wonderful advances in other ways, and now we want to see if we cannot make equally great advances in this direction, through the instrumentality of the University Board of Regents. We purpose doing so in two ways. First, we intend We purpose doing so in two ways. First, we intend to establish travelling scholarships, and resident fellowships in our denominational institutions. To do itsit, we shall, in a very short time, appeal to the Church for contributions to an endowment fund, and we already have assurances that there will be a favorance response to this appeal. Then we will appoint a Board of Examiners, who will hold University Regent examinations in any institution of learning where one or more students may desire to compete. And to the students who pass successfully will be awarded either a scholarship of \$500 or \$600 for a term of years, enabling them to take a postgraduate course in some foreign university, or a resident fellowship in one of our own colleges, under the same conditions. Of course the number of such scholarships or fellowships will depend on the amount of our endowment fund. But as soon as we get \$10.000, which will be in the very near future, we will begin by establishing one fellowship, or scholarship, and thus set the bail rolling. It is quite unnecessary to dwell on the good offect which this will have in stimulating study and raising the standard of scholarship. It will inevitably infuse new life in all our institutions, and will give a large number of studious young men an opportunity to devote themselves to intellectual research, ad thus produce a class of great scholars in our Church.

"Our second object is to stimulate the growth of a public opinion in the Episcopal Church that will even usually bring all our educational institutions within the sphere of the Church University Board of Regents. The multiplication of little struggling schools, colleges and seminaries in our various dioceses, when there was either no need for them or no support for them, has been the bane of our Church, and has cast a blight on our educational work. Of course we have no power to compel our Church of scholarships and fellowships to offer to their to establish travelling scholarships, and resident fel-

a blight on our educational work. Of course we have no power to compel our Church colleges and seminaries to come into our scheme; but when we have a large number of scholarships and fellowships to offer to their students we have no fear that they will stay out. In fact, the response of the Church colleges has already been very favorable. Altogether, I feel much encouraged at the outlook, and I believe that the Episcopal Church is about to make good its present deficiencies in the matter of high and sound scholarship, and show itself to be the patron and promoter of everything that makes for intelligence and learning. Our conference of Church educators in this city next May is to be the first of a number of similar conferences, and will undoubtedly do much to enlist general interest in our movement throughout the Church."

Steps are already being taken to make this conference a noteworthy gathering. At the annual meeting in this city a few days ago of the Church University Board of Regents, Dr. Samuel Eliot, of Boston, read an interesting report of his correspondence with Episcopal educators, from which it appeared that a majority of them will take part in the conference. A committee was appointed, consisting of the Rev. Drs. Greer and Huntington, with the general secretary. President Potter, and Archdeacon Mackay-Smith as secretary of the committee, to make preparations for the conference. The sessions will be held in the Diocesan House, Lafayette Prace, and all the various questions' pertaining to the movement will be fully discussed. In connection with the conference, a public meeting will be held, at which some of the best-known educators of the country will make addresses.

SUCCI'S WILL STRONGER THAN BONE.

THE ITALIAN FASTER SAYS HIS SKELETON WILL DIMINISH BEFORE HE EATS AGAIN.

Four days and nights without food was Succi Giovanni's record at 8 p. m. yesterday. At that hour succi was in one of his liveliest moods and was frantically endeavoring to put into intelligible English his theory of human endurance, or perhaps more cor-rectly, of Succi Giovanni's endurance. For according to his statement only those of double-riveted cust-iron wills can escape the payment of board bills in this honest fashion. Succi was discussing the subject with a group of physicians and other interested persons. In response to a question he stated that the limit of

his powers of fasting is sixty days.

"I can stand just certain loss," said the Italian.

"I lose something every day so much. After certain day I lose dis-dis-Oh, what you call it?"
"Flesh;" suggested a listener. "Muscle? Fat?
Skin?" But at each suggestion Succi violently shook his head and corrugated his forehead still more start-

"Eone! After certain day I lose bone!" His listeners stared at the man who could thus calmly announce that he could fast until he lost not only flesh

nounce that he could fast until he lost not only flesh but bone, and yet retain his strength.

Succi refuses to ctaim any magic powers for his "elixir," and says it is only a preparation of laudanum for the prevention of pain. He has as yet taken none of it since his fast began.

Succi's weight yesterday was 125 1-2 pounds, showing a loss of one and a quarter pounds in twenty-four hours. This, he says, is about the amount he will lose daily. He drank sixteen ounces of water during the day and smooked two class. His attendants have arranged to have his drinking water brought from various sources in order to prevent any possibility of its being doctored. They do not allow him to make a movement without their knowledge, though, to do Succi justice, he is anxious to be thus closely watched in order that the fairness of the ordeal may be without question.

ublic meetings of the Saivation Army were held yes Public meetings of the Salvation Army were held yes-terday afternoon and evening at the Asbury Methodist Episcopal Church, East Washington Square. The meet-ings were preliminary to the interstate meeting of the Army to be held in this city to-morrow and Wednesday. The speakers yesterday were Commissioner Ballington Booth, Mrs. Booth and the Rev. J. S. Stone, paster of the Asbury Church.

TWO IMPERIAL DOCTORS.

Liberties of our Daughters. "There is no one thing more delicate to decide upon than that of the correspondence of a young girl. Certainly, the letters of a school girl should, in sheer justice to her, be subject to examination and revision. What can be more painful in after life to a sensitive woman, when the morning roseate tints of illusions have vanished, than the record preserved by some ill-natured person of her indiscreet letters, which, after all, were but the out-cropping of meaningless exuberance, yet, alas! liable to grave misconstruction." So writes Mrs. Admiral Dahlgren in an article under the above caption, in the November Home Fourna Sound sensible advice for both Mothers and Daughters is always to be found in the columns of this

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SERMONS OF THE DAY.

best families.

MAN'S DEPENDENCE UPON GOD.

Phillips Brooks. He was a graduate of Harvard in 1867 for two years at the Episcopal Seminary at Phila-



THE REV. DR. ARTHUR BROOKS.

because of the high opinion he had of the lectures there on "Pastoral Theology" and "Biblical Learning" by Professor Phelps and Professor Thayer. Mr. Brooks came to the Church of the Incarnation from St. James's Church in Chicago. This church was originally a mission of Grace Church. The church now has a large and flourishing mission of its own.

Mr. Brooks took for his text yesterday morning Psalm c, 3: "Know ye that the Lord He is God; it is He that hath made us, and not we ourselves." He

Paint, a.2. Now the that beard in force in the first property of the property

leading Journal for Ladies and the family.

THE PURPOSES OF THE BIBLE. It is always a good thing that men should thus go out of their present lives and look either at their begin-nings or their endings, and be drawn away from the ever-engrossing power of the life about them. That religion has done so is not against it or its truth; it is

ever-engrossing power of the life about them. In has religion has done so is not against it or its truth; it is in favor of both of those. You may not relicate the Bib e or any other great rengious book because it teels much to think where they came from and where they go to, rather than telling them just how to earn the bread of to-day or to sectic the happiness of to-morrow. It is like taking a youth to the gate of his father's wide domains, in which he has been brought up, and where he is busy, happy and contented, and tehing him to look out and to think of the world beyond, letting him understand 'aometining of the secrets of that region which, as he looks into it, is strange and mysterious and even fearful. All his view of life is larger ever after. What is about him is no less pleasant, but it is not all. It is made to have a bearing upon the new, thoughts that are working in his mind. He lives within the wails, and yet his thoughts and life are ever travelling beyond them, as he himself will go some day, and material of his present life unappreciated before becomes means of preparation for that larger life. The becomes means of preparation for that arger life. The domain of self and seansh life is very pleasant; but lift your eyes; you did not make yourself? You came a domain of self and seansh life is very pleasant; but lift your eyes; you did not make yourself? You came a for another greater life to which you belong; you are bound to it by ties that cannot be broken because they are a part of your very being, and therefore you are to let them draw you out of the narrowness of self-tependence into the largeness of relation to God.

For a single moment by means of this simple argument there stands out before us a very striking chaleater, the man that had made himself. He is an impossibility, existence outside of irangination is denied him, and yet to a certain extent he is a character at which men are always aiming. We know the nearest

we are discouraged and troubled in the very depths of our hearts, and wonder whether we will ever dare to try again. We have all the haieful abyss of cynicism open before into which to plunge. We are giving to created things a weight they cannot bear. Only He who sums up all life within Himself, only God who is from eternity can satisfy those whom He has created. The great ideal constantly flashes out before us, that it may lead us to Him, the ideal one. Enjoy what you have as a new part of your creation by Him, a new force from His hand pressing you on to a new step in His creation: let it be ever so great or ever so rich a gift, look upon it as a symbol and a promise of His greatness, and as it passes, if it must, the greater dependence to which it pointed, of which it was a part which was yours all the time, still remains. The signboard may have been blown down, but the road and the city to which it leads still remain, and your feet can follow it just as well, although that special piece of information is gone. Such is the value of God as the sum and source of all creation. So every thing came from Him, so everything leads to Him, when we truly feel, as we sing the words. "It is He that hath made us, and not we ourselves."

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CHRIST AND THE FATHER.

How many men admit and use with certainty these words of God as a Creator, who fail to take the next step and praise God as their Father. The v, centuries and a half ago, in its form of metre as we know it in our hymn-books, has united the ry of the hearts of men everywhere. It is the same ry which Philip uttered: "Lord, show us the Father and it sufficeth us." The answer must be the same Have I been so long time with you, and yet has hou not known me, Philip!" The ideal of human

For a single moment by means of this simple atgained the single at the stress is and so the before us a very striking character, the man that nad made himself. He is an impossibility, existence outside of irragination is denied him, and yet to a certain extent the is a characterist which men are always adming.

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